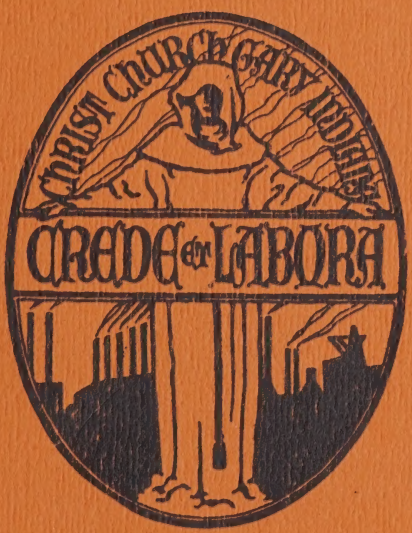
CHRIST CHURCH

GARY, INDIANA

A Sketch Book of Parish History



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1907 - 1940

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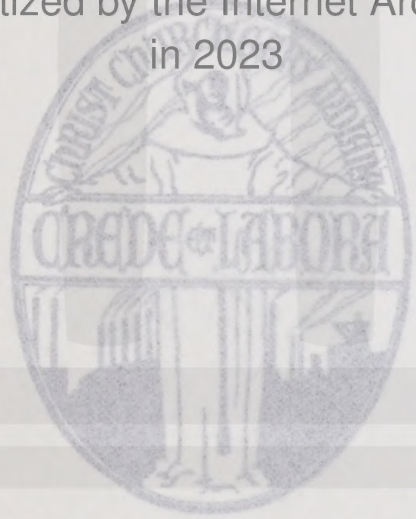

JAMES E. FOSTER

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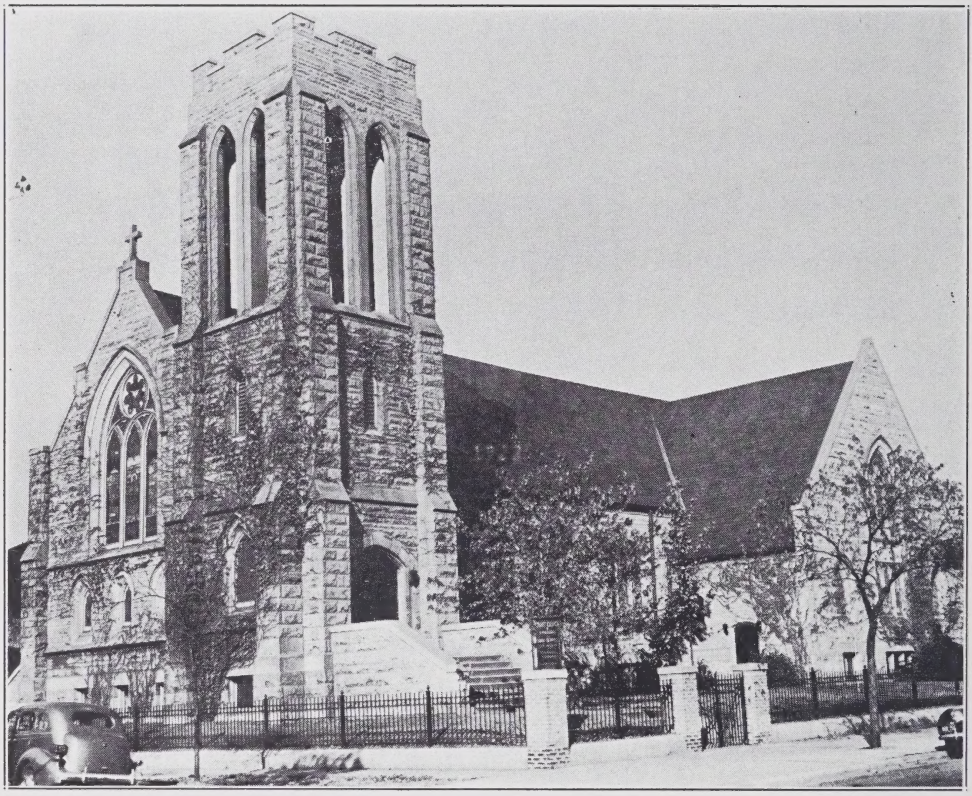
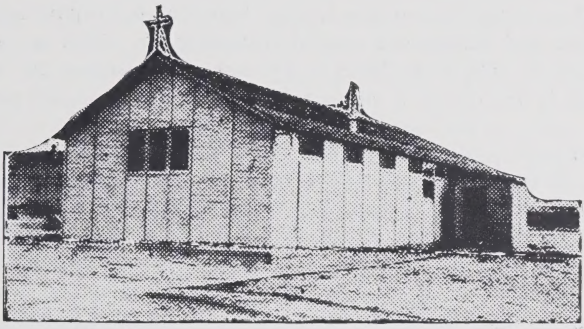


CHRIST CHURCH 1940

1907 - 1920

"FIRST TEMPLE OF DIVINE WORSHIP AT GARY:
GREAT NEW INDIANA STEEL TOWN.



CHRIST CHURCH 1907

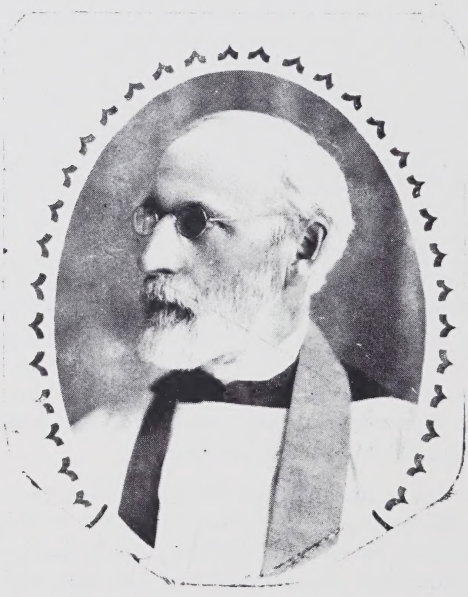
"Episcopalians of Gary have led all other religious denominations represented in the steel city in the erection of a church building. Christ Church of Gary has dedicated a temporary structure and the Rev. L. W. Applegate of Valparaiso has been made rector.

"Several months ago all the Epicopalians of Gary were called together. There were about sixty who were ready to consider the subject of building a place of worship. A committee was appointed, a building lot was secured, and preparations were made for proceeding at once with the erection of a church."

The above is from the Chicago Tribune of January 14, 1908, as reprinted on the first page of the Gary Tribune of January 17, 1908. To those familiar enough with the history of the Episcopal Church to appreciate its conservatism the story will seem quite first page stuff. Indeed, Bishop White, then Bishop of the diocese, himself said at a men's dinner: "For once in the history of the universe the Episcopal Church is promptly on the ground and in Christ Church we have the first church building in the new city of Gary."

That the Church was so promptly on the ground was very largely due to the fact that the Rev. L. W. Applegate was priest-in-charge at Valparaiso when Gary began to be. In his ministry of some thirty-five years he had spent much time in the west when rapid expansion was the order of the day, and he knew what it meant to have towns begin and grow rapidly. Hence he recognized quickly the opportunity for religious work which Gary would present and as a veteran mission worker was ready to realize it for the Church. Securing the guarded permission of the missionary committee "to spy out the land" as the committee report puts it, and an appointment by Bishop White to do "mission work in Gary," Father

Applegate began here in the summer of 1907, continuing for several months in charge of the Valparaiso congregation and residing there. Indeed, there was no place he could live in Gary for houses were scarce in the early days and there was no place he could hold services for buildings were preempted by business and industry as fast as they were put up. The Roman Catholics had the only hall; the Congregationalists had the only theater; the Presbyterians had the Sunday use of a store room; and Father Applegate remained a curbstone parson until through the efforts of H. S. Norton, H. F. MacCracken, Walter Ross and others interested, and through the cooperation of the United States Steel corporation, a temporary building at Fifth and Adams was opened Deecmber 15, 1907, as the first Temple of Worship in Gary. The Gary Weekly Tribune of December 20, 1907, refers to the first services in the chapel as noteworthy. There is also in the parish scrapbook a letter of the vestry to the congregation under date of December 15, 1908, which refers to the chapel opening as follows: "One year ago today the services of the Episcopal Church were held for the first time in our temporary chapel on Adams street with an attendance of about twenty individuals, five of whom were members of the Church." This probably refers to the early service for at a later service the civic importance of the occasion was recognized by the attendance of the Commercial Club. It is known, however, that in the early days there were very few Church people here. In order to assemble a congregation Father Applegate had to bring people into the Church in large numbers. He succeeded admirably in this, enlisting community leaders who quickly became enthusiastic Churchmen.



THE REVEREND L. W. APPLEGATE

With the opening of the chapel and the prompt establishment of regular services Father Applegate gave all his time to Gary save for one Sunday in each month on which he was in Valparaiso. The chronology will show how rapidly

the congregation organized. A weekly magazine, the Standard Bearer, was begun in December 1907. A choral society was formed with Mrs. Walter Ross as president to lead the music for the chapel and to give people of the community a chance to get together. The Woman's Guild was organized in January, 1908, with Mesdames Mackey, Sinclair and MacCracken as officers. This Guild soon became not only an effective agency for parochial work but also a real social center for the north side community, supplying opportunity through a varied and extensive program for men and women to meet at a time when such opportunities were rare. In January, 1908, Bishop White made his first visitation here and confirmed a class of seven, of whom Mesdames Genevieve Robbins, Mabel MacCracken, and Mildred Parry continue with us. A Sunday School was established some time before May 15, 1908.

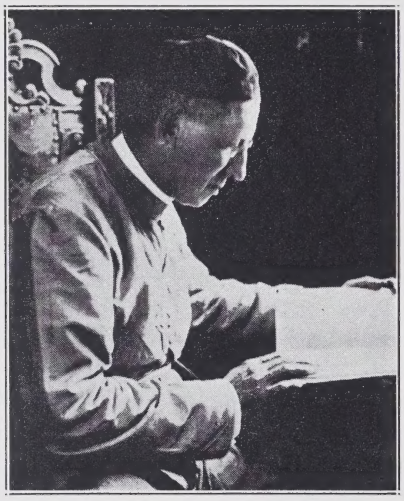
This is very rapid development and probably accounts for the action taken in a congregational meeting of May 24, 1908, to organize Christ Church as a parish. Father Applegate has explained in his reminiscences how this action originated at a meeting for which Captain Norton had assembled some twenty men, only three of whom were Churchmen, to organize an Episcopal congregation. Father Applegate explained the steps to be taken to form a mission and described what officers would be necessary and how they would be appointed by the Bishop. One of the Churchmen present objected that this was not like the Church in his home town and when the difference between a parish and a mission was explained the men present agreed that Christ Church must be a parish. At the congregational meeting which followed it was so ordered and the first vestry was elected: H. S. Norton, E. L. Hunter, Wardens; Marc Goodnow, A. P. Melton, Walter Ross, Vestrymen; Dr. J. E. Metcalf, Treasurer; F. Hume, Clerk.

According to the law of the Church this action of the parish had to be approved by the Diocesan Council which met at Goshen November 11, 1908. Messrs. Norton, MacCracken, Metcalf and George Manlove were chosen to present Gary's petition for union with the Diocese as a parish. Bishop White was opposed to granting the petition and spoke forcefully against it. He probably thought that this Gary congregation was going too fast. He knew, too, that as a parish the place would be far less subject to the episcopal supervision which he thought it would need. The Council, however, granted the petition and Christ Church became a parish. On the first page of the Gary Tribune of November 13, 1908, it is written up as a notable victory for the local congregation.

Christ Church was now organized as a parish with a congregation, a rector, a vestry. It had a school, a choir, a guild. It was keeping a regular schedule of services and meetings. It had its building, too, but this was temporary and by agreement must be replaced with a permanent structure in a limited time. The problem then before the people was to build a church. This was quite a problem, for an Episcopal Church such as was considered necessary for Gary costs money, and of money there was little on hand. Fortunately, the National Church was able to help by virtue of the Men's Million Dollar Thank Offering of the 1907 General Convention. This offering, made to celebrate the 300th anniversary of the Church's work in this country, had been designated for new work so Father Applegate asked that $10,000 be given for Gary. After the usual delays the money was appropriated in February, 1908. But not until May, 1910, was the money actually received, for the Church had a rule that the grant could not be

made until the deed for the property was in hand, and the steel corporation had a rule requiring completion of the building before issuing the deed. There was much negotiation and many letters before the corporation generously waived its rule, and Christ Church was finally enabled to proceed with its building at Sixth and Adams. The congregation that first secured the promise of denominational assistance became one of the last to begin building.

Plans for a new Church had already been drawn by A. H. Ellwood and Sons but these called for more building than could be financed. A local architect, L. H. Warriner, was then engaged and his plans were approved by the Bishop, November 3, 1910. The plans called for a Gothic building of Bedford stone complete with nave, chancel and transepts. Because of the cost it was decided to build first part of the nave with a temporary chancel of stucco. Ground was officially broken at 7 a. m., October 10, 1910. There was an appropriate service for this, described in a clipping which is on file. Listed among those present are Father Applegate and Messrs. Norton, Melton, Edward Sargent, Harry Hall, J. M. Sweeny, Dr. Metcalf, F. A. Shaw, Marc Goodnow, Franklin Glenn, W.C. Huntington, C. A. Williston and R. K. Temple. In the evening there was a social



BISHOP WHITE

hour at the chapel for the congregation with a committee of Mesdames Harry Hall, R. K. Temple, and Franklin Glenn in charge. The cornerstone was laid November 10, 1910, with ceremony and rejoicing. The day began with a communion service at the chapel with the Bishop as celebrant and some fifty people present. At 10:30 a. m. there was a procession from the chapel to the new church. The Cathedral choir from Michigan City led the way. It was followed by the visiting clergy, the Bishop and his chaplain, the wardens and vestrymen, parish organizations and laity of the congregation. After the services the guests were dined at the Hotels Victoria and Gary and entertained with a trip through the steel mills.

Until the permanent church could be occupied the activities of the congregation were carried on in the temporary building at Fifth and Adams. While this

building is generally referred to as the chapel it was possible to close off the altar and use the auditorium freely for all purposes. This made it more useful for the congregation of those days. It also enabled the parish to share its facilities with other groups which lacked for a place to meet. By 1908 there were several thousand people here with little or nothing of such communal facilities as cities of like size counted necessary. Because Father Applegate was a broad-minded priest and thought of the Church's ministry as something for the entire community he fostered the use of our building by any and all. Among those who took the opportunity this afforded were some groups which organized congregations through meetings in our chapel.

In addition to arranging for such meetings and the normal activities of a new parish in a new community Father Applegate utilized the chapel for some extraordinary things. One was the Universal Club which he founded here in 1908 to provide social and recreational facilities for everyone. A center was begun at Fifth and Adams, using a building moved from the lake front where it had served the Calumet Club. In this bowling alleys were installed and outside it courts were made for tennis and basketball. The development of the schools as centers, the building of the Y. M. C. A., the opening of commercial recreational parlors, the establishment of other congregations, all these things soon pushed the Universal Club aside and it never achieved the hopes of its founder.

Another unusual thing was the establishment of a Bureau of Charities January 15, 1909. Father Applegate has told of how on a trip east he met a group of mission workers who called themselves the singing evangelists. When they learned of Gary they were interested enough to offer their services for social work, and before long found themselves established in Gary's first social settlement at Seventeenth and Broadway. Again time and circumstance were not propitious and this endeavor was short-lived.

Father Applegate resigned as rector of Christ Church February 27, 1911. He did this against his own desires for he thoroughly enjoyed the work here and was glad to accept the challenge of it. It was realized however that age had already imposed some limitation on him and it was thought that a younger man could carry on the better what had been so well begun. It seems strange to us who see him regularly in the chancel of Christ Church that Father Applegate should have been counted old thirty years ago. But in fact this proved to be his last parish, although in Hobart to which the family moved, he carried on the printing and publishing work through which he served the Church for many years. In 1926 he was elected rector emeritus of Christ Church and we have enjoyed much the fellowship in our services of the man who is most responsible for Christ Church, Gary. Father Applegate was ninety years old August 19, 1940.

Upon the recommendation of Bishop White the Reverend Lindus Cody Marsh was elected to succeed Father Applegate and began his ministry April 1, 1911. He was a young man of twenty-eight years but his very limited experience at Wooster, Ohio, seemed more than balanced by his ability, energy and personal charm. The records bear witness of his efforts to put the parish on the "Avenue" basis that is traditionally Episcopal. There were banquets at the hotels with Bishops as speakers. There were parish receptions and guild affairs that were social events. There were smokers for the men and choral vespers and Lenten

noon-day services a la Chicago. And there was much publicity. Father Marsh seems to have had that flair for producing good copy which nets stories in the newspapers; stories which the activities of the congregation and the new building probably warranted. For the church on the corner of Sixth and Adams was taking form and proving something to be proud of: Bedford stone, Gothic tower, ample grounds, prominent location.

Harry Hall, then a vestryman and engaged in the contracting business, was chairman of the building committee. It is told that upon his appointment to this office the vestry asked him to take charge of the building of the church and that he did serve in fact as general contractor without contract and without recompense thereby saving the parish the difference between the contractor's bid of $29,000 and the building cost of $21,700. Even with such help finances were proving a real problem. The $10,000 given from the Men's Thank Offering was in the bank. Some $5,000 had been subscribed locally. Then there was hope. All of this together totalled about $12,000 in cash. On the basis of this building contracts had been signed totalling $21,762 and $5,000 would be required for furnishings. It became apparent to the vestry that an indebtedness of some $15,000 must be assumed by the parish. Through the good offices of Mr. Norton a mortgage loan of $10,000 was obtained from Stephen Fleming of Fort Wayne. The balance was carried on notes and as accounts payable.

CHRIST CHURCH 1910

Despite the financial difficulties building operations progressed steadily and the Church was finished in December, 1911. Pews and furnishings of the best were installed by the American Seating Company. There were front page stories in the Gary paper about this furniture, that it had been carved by the pupils of

Anton Lang, that it was to serve for the seating company as a demonstration of how a church could be furnished. So the congregation was prepared for something extraordinary when it assembled for the opening services December 10, 1911. We have the program for the day, a four-page printed leaflet with pictures of the new church and the old chapel, and we have been told how impressively everything was performed to make the day and the services notable.

One thing was lacking, a pipe organ. But not for long. When the congregation got to Church on Sunday, February 2, they were surprised to find an organ on hand and to be invited to attend a recital on February 23. At least this is the way it is described in the newspaper. And the recital did take place with Fred G. Smith at the organ, properly publicized as Gary's first organ recital. The cost of this organ it was understood at the time would be met by outside gifts which Father Marsh would secure. Unfortunately it did not turn out so. For soon after this young and handsome rector found himself so involved by his own indiscretions that it was thought by the vestry to be expedient that he leave the city, which he did without ceremony. This was a real blow to the parish and particularly unfortunate that it should happen in that circumstance and at that time. Father Marsh is not in the ministry of the Church now.

The next rector was the Rev. William N. Wycoff who was elected in July, 1912, and served through December, 1914. Father Wycoff was really a priest in every sense of the word, God-fearing and God-serving, and he came to Gary keenly desirous of taking every advantage for the Church of the unusual opportunities presented in this new community. To him what the Church had to give was for all without distinction of person. "Avenue" tradition simply did not register with him and after all this was an industrial community. So he went to work forcefully and wholeheartedly. The first months of his ministry were occupied with reorganization of the guilds, of the school, of the music. Then his missionary spirit pushed to the establishment of a Sunday School and chapel just west of Gary on Ninth avenue. That was in January, 1913, just four months after he began here. However, the chapel by no means exhausted his energy for 1913 was one of the banner years at Christ Church. There were nineteen baptisms and thirty-nine confirmations. The Sunday School increased to an enrollment of 138. The rectory was built that year. Father Wycoff and E. N. White went to New York to raise money. The week day Church school was begun.

Then in 1914 something happened to make the record drop as sharply as it had risen the previous year. Despite the fact that practically everyone always seems to have held Father Wycoff in respect, somewhere or somehow his personality and his ability could not be matched with the conditions of the parish and there was such substantial disaffection that both priest and people were relieved when the pastoral relationship was broken December 31, 1914. After he left here Father Wycoff eventually became rector of S. Luke's, Des Moines, Iowa, where he enjoyed a very successful ministry. He is now retired and living at Racine, Wisconsin, honored and beloved by all who know him.

For the third time in four years the parish asked the Bishop to nominate a priest and received the name of the Rev. Benjamin F. P. Ivins. He was a young man, native of South Bend, graduate of Valparaiso, and on the staff at Howe School, who seemed in every respect to meet the needs of the parish. But he was

BISHOP IVINS

already a man marked by ability and rapidly becoming known through the Church. After only one year here he was called to a large parish in Michigan and later moved on to Wisconsin where he became Bishop of Milwaukee in 1925. His stay here was too short to register much in the way of material accomplishment but the parish appreciated his ability, enjoyed having him here, and saw him leave with regret.

For the next ten months the parish was without a rector. From February to May the Rev. W. H. Blake served as locum tenens. There were no services during the summer. In the fall various clergy from Chicago came for Sundays. A reason for the delay in electing another priest is not written down any place. But it is possible to appreciate that the congregation required some breathing space for the procession of clergy through the parish had been rapid. Then, too, there were difficulties of finance.

Toward the close of 1916 the Rev. Wilbur Dean Elliott was elected and he began his rectorship January 1, 1917. The writer recalls meeting Father Elliott in Chicago that New Year's night as he was on his way from his former charge at LaSalle, Illinois, to Gary. We had been class-mates in school and were friends. Only two years out of the seminary then he was glad for the opportunity to come to Gary and eager to begin. Those were world-war years but he did not realize that within a few months the United States would declare war, nor did the parish.

When the declaration of war did come on Good Friday, 1917, it committed the country to such war-time effort as pushed other things to the side. The record of these years shows the congregation intensely active in patriotic endeavor. There were campaigns for various things one after the other to which Christ Church contributed more than its share both of leaders and of workers. While Church work could not be expected to advance very much under such circumstances there was some development. Finances especially were improved, notably

by the 1918 Easter offering of $4,400 in Liberty bonds. Young people's work was reorganized and Father Elliott proved most capable with the boys of the parish. This was also the time in which Miss Noyes was in charge of the educational work of the parish and doing a splendid job which enlisted the attention of the whole Church. Much as the city of Gary was known through the nation Christ Church parish was known through the Church and was regarded as an important post.

In 1919 Messrs. Norton and Melton retired as wardens. Both these men had held offices almost from the beginning of the parish. Both had served so faithfully and in the community were so identified as leaders of this congregation, that it was a surprise to the city when they suddenly resigned from the vestry. This was especially true of Mr. Norton who was the first senior warden and who, in fact, shares with Father Applegate the honor of founding Christ Church. More is written of these men under the head of Vestry and there more is told, too, of the men who became the wardens in 1919, Harry Hall and John M. Sweeny. These were two good Churchmen and true leaders. Their terms of office together marked a second period in the life of the parish, a period marked by development and stabilization.

Their first year was made more difficult by the steel strike of 1919. The sympathies of most of the congregation were with the corporation. The rector took no part in the struggle but from the pulpit did defend the right of the men to organize. Naturally this excited some people because feelings ran high then but as far as can be found no attempt was made to put any pressure on the rector. This must be said in fairness to the vestry and to the parish. Moreover, this accords with what the record shows regarding relations between the clergy and the vestry. There were real differences of opinion which sometimes involved personalities but the vestry was generally fair and often more generous than the resources of the time warranted. While there was no break between the rector and any of the parish the difference of view-point here shown manifested itself in some loss of parochial unity and a slowing up of the work.

Father Elliott suffered from this as any man would suffer and doubtless driven by a sense of frustration became so careless of his personal conduct that in June, 1920, his resignation was asked for and promptly given. He left Gary and the ministry at the same time and a few years later in Detroit he died. The friends who knew him best continue to love him and there are those of this congregation who recall with affection his generous pastoral care. To succeed Father Elliott, the Rev. James E. Foster was elected rector, assuming the office September 1, 1920.

1921 - 1940

The previous chapter deals with the formative period of the parish and reveals more than the normal vicissitudes. When it is realized also that the Episcopal Church is numerically weak in the states of Indiana and Illinois and that few of the people who came to Gary in the early days were members of our communion the fact that by 1920 there was a parish here with a congregation and a building stands very much to the credit of the people who were responsible for this.

With 1921 there began a period of growth which because it was overdue developed rapidly. The first stage of this was the adoption of a financial program which called for the liquidation of all indebtedness, increasing the annual income, establishing a building fund. A parish magazine was begun and used to present this program to the congregation. In May, 1921, an appeal was made for $6,000. The parish responded with $6,133.60, enough to pay all indebtedness except the church mortgage of $10,000. In December, 1922, there was a notable Every Member Canvass by which the income of the parish was increased enough to eliminate the habit of an annual deficit. In 1923 the building fund was established by S. Margaret's Guild with the substantial earnings of this and previous years.

The successful realization of this program prepared the parish to face the task of completing the church, but half-built in 1910, and plans were drawn for this and to add the parish house and chapel which the growth of the parish promised soon to require. It was realized that more money would be needed than the congregation could supply. So at the suggestion of some well-placed friends an appeal for assistance was addressed to the steel corporation and the corporation responded with a check for $40,000. Spurred to enthusiastic effort by this gift the congregation quickly subscribed an additional $50,000 and building operations were begun in the spring of 1926. The plans were supplied by L. H. Warriner, who had designed the original building. In general these followed the usual type of Episcopal Churches, calling for a Gothic building of nave and chancel with a chapel on the south side and a parish house on the north in place of the transepts. The general contractors were Williams and Patch, Alfred Patch being then a vestryman of the parish. The committees were as follows: finance, J. M. Sweeny, L. W. McNamee, C. W. Yarrington, H. G. Hay, H. S. Norton, W. A. Wirt; building, Harry Hall, Harvey Watson, H. L. Arnold, C. W. Chase, Mrs. H. G. Hay.

The new building was done so as not to interfere with the regular use of the church for Sunday services, thanks to the care and skill of the contractors, and it was not until the new walls and roof were complete that the old stucco apse was removed and the altar set up in the new chancel. Then the improvement in appearance and usefulness became apparent. The nave of the church was lengthened by a third. Ample provision was made in choir and sanctuary for all requirements of worship. A baptistry was provided near the north entrance to

the nave. With the chapel and parish house Christ Church now had a complete plant compactly built and practically equipped, sufficient for a congregation of 300 families. It was a great satisfaction to have the new building completed for our Christmas of 1926.

BISHOP GRAY

While Christ Church was thus busily engaged about its building the Diocese of Northern Indiana experienced the death of its Bishop, John Hazen White, who passed to his rest March 16, 1925, at the age of seventy-six. Originally Bishop White was consecrated for the Diocese of Indiana in 1895. When the state was divided in 1899 he chose the northern part and organized it into a Diocese. Bishop White was a forceful and dominating figure until age crippled him to the extent that it was difficult for him to get around. In 1924 the Diosesan Council provided for the election of a co-adjutor bishop and in January, 1925, chose the Rev. Campbell Gray for this position. Bishop Gray was consecrated May 1, 1925, becoming the second bishop of the diocese. His see city and residence is at Mishawaka.

With the completion of the building Christ Church was quite prepared to share in the boom days of the late twenties and like most of the United States of America thought all the problems were solved. True, there was a mortgage indebtedness of $32,000 but subscriptions in hand seemed to promise payment of this when due. The operating and missionary incomes were ample to meet all obligations. The congregation was increasing in strength and numbers and the activities of the parish seemed generally to be on a sound basis. Encouraged by such prosperity the parish consented to share its rector's time with the mission stations and in 1927 he was made priest-in-charge of S. Augustine's, Gary, and S. Stephen's, Hobart. In fact these two places became practically chapels of the parish and the good works of the congregation became still further extended when the rector included regular visits to the county tuberculosis sanitarium in his activities. To make these ministrations possible the congregation provided a full time parish secretary. Later the Diocese supplied assistance in the person of George A. P. Jewell, a minister of the Methodist Church who was in training for orders, and Frank M. Kelso, a postulant for orders from this parish.

In 1930 the storm of the depression began to darken the sky, and most inopportunely. Payment of the pledges upon which the parish had counted to meet the mortgage dwindled as the resources of subscribers became affected, and $21,000 of debt loomed up large. Furthermore, the personnel of the congregation began a process of swift and disastrous change. Through all its history the parish had always been able to count upon the generous support of a group of earnest churchmen of whom Lawrence W. McNamee was a notable example.

April 7, 1930, he departed this life. In the vestry minutes it is written: "For his loyalty and for his love, for his faith and for his fidelity, for his generous works of kindness and of care, for his witness of allegiance to duty and to truth, for his abilities and for his fellowship, for all he was—and is; we minister before his mounting feet the mantle of our affectionate remembrance and our thankful prayers." There were others of whom like words could have been said. Some like John Sweeny followed soon after Mr. McNamee into the life beyond. Some like Charles W. Chase, one time a vestryman and always a most generous benefactor, moved from the parish. Some found their ability to do destroyed by accident of age or circumstance.

INTERIOR OF CHRIST CHURCH

Consequently when the crash came in 1932 things were really bad. The income of the parish was so reduced that only the minimum operating charges could be met. Nothing could be paid for missions, for assessments or even for interest. Soon the mortgage was declared in default and the holders began to press for payment. For five years the parish was under constant threat of losing the church property and of constant pressure to pay when there was no money to pay. Finally in November, 1937, after foreclosure was begun in the courts, a settlement was effected with the creditors, and by means of $5,000 raised in the parish and by borrowing $14,000 the situation was relieved and the property saved for the Church. The total indebtedness of the parish today is $10,300.

From the chronology it will be seen that these years 1932 to 1937 had their share of parochial activity despite the financial difficulties. Indeed, in some ways the ministry of the Church was probably more effective then than ever. For these were days of such uncertainty and confusion and despair that the hope of the Gospel was an imperative need. These were days too, of unemployment and of limited or little income for many and the facilities of the parish house meant

much. At any rate, through these years the congregation stood firm and even succeeded in building up the ranks. That it could do so under the circumstances was really an achievement.

Some of the things developed in these years have continued and become a regular part of the parochial life. This is notably true of the Sunday night parish teas. These were begun about 1928 as informal social meetings with simple refreshments but they proved unattractive. In the thirties they were resumed with the addition of a program and ampler food provision. These were welcomed by enough of our people to make them successful and we now have from four to six annually with an average attendance of about one-hundred and fifty. The annual parish meeting is held in connection with one of these teas and from time to time they are used for special meetings or services as occasion requires. Generally, however, the teas are social affairs and for these the program is of entertainment. The most regular feature of this is the travelogue Harry Hall presents twice a year with the moving pictures he has taken. The congregation always enjoys this opportunity to travel at home and abroad, and in the films he has taken of the parish, to see themselves at church.

From these parish teas has also come the unique experience of entertaining and being entertained by other congregations. Each year for the past several years we have invited some other group to attend one of our Sunday night teas. These come gladly with the pastor and a representative number from the congregation to break bread together and to share a program of fellowship. This began in 1934 when Rabbi Garry August and some of his people came from Temple Israel. Another year pastor and people came from the Central Christian Church. In 1939 Dr. F. W. Backemeyer and some of our Presbyterian friends were here. All of these groups in turn have entertained us. These occasions have proved most pleasant and helpful.

Another development fostered here is in the reading of as much of the service as possible by the entire congregation. This began about 1930 with the idea of helping to familiarize the new prayer book to the unusually large proportion of new adult members that the parish always has had. At first this congregational reading was limited to Morning Prayer but it proved to be so helpful and so acceptable that it has been gradually extended to include much of the Communion service, too. Visiting churchmen have commented most favorably upon this practice of ours.

Contributing to this same end of congregational worship have been the hymn sings. For starting these the parish is indebted to Peter Christian Lutkin, a fine musician, a most faithful churchman, and an authority on Church music. From Evanston where he was dean of music at Northwestern he came several times on Sunday mornings to lead us in our singing of the hymns. Since Dean Lutkin's death we have continued these hymn sings with local leadership.

Other activities of parochial life are referred to in the notes which follow. From these as well as from the history and the statistical record it would seem that the parish has achieved sufficient stability to enter upon the third period of service which is the reason for its being and the mark of membership in the True Church.

Notes

CHAPELS

As the largest and strongest parish of the eastern Calumet Christ Church has enjoyed the opportunity to assist in the establishment of the Church's work in adjacent centers. Gary Gardens, or West Gary, was the first of these, and it came early in the history of the parish in 1913. Father Wycoff, a very active and missionary-minded priest, found several Church families at West Gary. He energetically got a chapel built with the help of a $300 appropriation from the Diocesan treasury and furnished it with materials from the temporary chapel in Gary. In the Diocesan journal of 1913 there is reference to the new venture as being full of promise. Later the work was transferred to the care of Father Hines, the priest-in-charge at East Chicago, and subsequently it was discontinued.

In 1914 S. Stephen's, Hobart, was organized as a Diocesan mission. The Rev. W. B. Williamson, priest-in-charge at Valparaiso, was the leader in this. Through his efforts and those of a small group of earnest Hobart Church people the chapel was moved from Gary Gardens to a Hobart location and the early furnishings of Christ Church went with it. In 1927 S. Stephen's was connected with Christ Church by virtue of the rector's appointment to be priest-in-charge of the chapel, an arrangement which continued to September, 1934. The mission now is served from Valparaiso.

S. Antonio was organized as a mission for the Italians of Gary. In the Diocesan journal of 1917 there is the following note in the report of the missionary committee: "At a meeting of the committee held May 24, 1916, a petition signed by 76 names asking for the organization of an Italian mission at Gary was presented." In the same journal Bishop White writes that on February 4 he confirmed Nicolo Accomando, an Italian and a Methodist minister, and later conferred with a group of Gary Italians who asked for the organization of a mission. February 22, 1917, the mission was organized and Nicolo Accomando appointed in charge. Later he was ordained and became priest-in-charge. The Italian work flourished for a while; there were seventy-nine confirmed in 1918, but as the Roman Church extended itself to reclaim those whom it called its children, conditions became difficult and when Father Accomando resigned in 1927 the Italian work was closed.

S. Augustine's is the chapel in the negro section of Gary. While the colored people are predominantly of the Baptist or Methodist profession there were in Gary as elsewhere some of the Church by virture of West Indian origin or Church school training. In 1926 an effort was made to reach these through afternoon services in Christ Church but this was not successful. The rector of Christ Church therefore applied to the Diocese for and was given permission to hold services in the building formerly used by the Italian congregation. The services were so well attended by those found to be of the Church that a mission was established under the name of S. Augustine in 1928. Father Foster was in charge of this as well as of S. Stephen's, Hobart, until 1934. S. Augustine's also is now served from Valparaiso.

In 1918 a congregation of Assyrian Nestorians was granted the use of our church for regular services. These are a devout people of Oriental origin who have

enjoyed for many years the friendship of the Anglican Communion. In 1923 they showed their appreciation of our hospitality by redecorating the interior of the church. They were with us until they acquired their own property in 1926.

In February, 1928, the rector of Christ Church began the pastoral service as volunteer chaplain at the tuberculosis sanitarium visiting there regularly and calling upon all the patients. After ten years Father Foster relinquished this work and it was taken over by a Lutheran minister.

GIFTS AND MEMORIALS

The building of the church must come before its adornment. Consequently there are not many special gifts or memorials. The first there is record of is by note in the vestry minutes of June 6, 1911. "The thanks of the vestry were extended to Frank Shaw and E. N. White for their gift of an Altar book." In the minutes of September 11, 1911, there is this record: "The rector reported the gift of a processional cross from H. S. Norton. Upon motion of Mr. Melton a vote of thanks was extended to the senior warden." In the minutes of March 30, 1912 it is written: "The secretary was instructed to enter on the minutes the thanks of the vestry to the donors of the alms basins, the large window, the lavabo, the eucharistic candle sticks, and the cruets for the communion." Names of the donors are not given. We have been advised by some of the members of that vestry that the large west window was the gift of Harry Hall and that the alms basins were donated by Messrs. Melton and White. We are also told that about this same time L. W. McNamee gave the pulpit.

The minutes of April 6, 1920, have this: "The Clerk instructed to send a letter of thanks to Mr. and Mrs. L. P. Godwin for their presentation of the baptismal font on Easter Sunday." The font is inscribed "In memoriam. Lieutenant Harold Walton Burns. Died in France November 2, 1918." In 1926 Mrs. J. F. Just donated an Altar book in memory of her husband Julius Frederick, a communicant of the Church in our parish who departed this life at the Veterans' Hospital in Milwaukee in 1926.

Mr. and Mrs. A. J. Wheeler presented to the parish in 1927 a bronze cross and two large vases for the high Altar. This was in memory of their son Vern who died October 9, 1919 at the age of 11.

In 1929 the parish received a handsome Altar book, necessitated by the new edition of the Prayer Book, as a thank offering from John M. Sweeny and family.

January 15, 1935, Andrew Thomson presented a large and beautiful painting of Raphael's "The Transfiguration," one of the famous pictures of the world. At present this is hung in the sanctuary and it is expected that a place will be made for it above the high Altar when the east front is rebuilt.

The vestry minutes of March 6, 1938, have the following letter addressed to Mr. and Mrs. J. P. Williams: "The rector, wardens, and vestrymen of Christ Church are pleased to acknowledge the generous gift of $500 made by you in memory of Virginia Williams. The money itself has been of most substantial assistance in providing for the necessary rebuilding of the organ console, and in addition to that we have the example of your generosity for our inspiration and encouragement."

This is all that we can find any record of now. Undoubtedly there will be further memorials and gifts from time to time by donation or by provision in wills.

LIBRARY

The office library is a unique and important collection of church books and records. While the collection is not large it is more nearly complete than such libraries generally are. The fact that most of the records are bound should help to keep this library intact.

A. Minutes of the Vestry. The first minute book is missing. Number two begins with December 4, 1910, and goes to January 24, 1915. Number three has the minutes from February 2, 1915, to April 18, 1918; number four from May 6, 1918, to January 9, 1927; number five from February 2, 1927, to date. Numbers two and three are small standard sized blank books and number four is a cloth-bound journal. The minutes are recorded in these by hand. Book number five is a regular minute book for which the notes are typewritten on loose-leaf paper.

The following have served as clerks of the vestry: F. Hume, 1908-09; E. N. White, 1910-1916; A. D. Schaeffer, 1917; W. A. Bray 1918-28; Alfred Patch, 1929. Frank Hall, 1930-34; J. K. Thompson, 1935-38; R. H. MacCracken, 1939; W. H. Fraquharson, 1940.

B. Treasurer's Records. There is no financial record prior to December 13, 1909. On that date Frank A. Shaw as treasurer received from J. E. Metcalf, former treasurer, the sum of $122.13, and noted this as the first entry in a book used for the treasurer's accounts until March, 1920. The book itself is a standard cloth-bound ledger of 475 pages. In addition to the usual receipts and disbursements it has record of various funds and special accounts. In 1920 the parish adopted the official Church cash book as ordered by the National Council and we are now using the fourth one of these. All of them are on hand so that the treasurer's record is complete from December 13, 1909, to date. In addition to Dr. Metcalf and Mr. Shaw, Messrs. L. P. Godwin, E. N. White, L. R. McNamee and Andrew Thomson have been treasurers of the parish.

C. Parish Register. By law of the Church it is required that record be made and kept of all baptisms, confirmations, marriages, burials and communicants. These records are often of the utmost importance and the proper keeping of them is the responsibility of clergy and vestry.

Our register is complete from 1908. It is entered in a large cloth-bound volume of 500 pages with separate index and a book for weddings which should serve for another twenty years. The first register of the parish was a smaller book which proved inadequate. All entries have been transferrd from it to the register now in use.

These three sets of books for the register, the treasurer, and the vestry minutes are the essential records of the parish. They are all kept in the parish office safe.

D. The Parish Messenger. The file of this is complete from December, 1920, to date. Numbers from 1920 to 1933 inclusive are bound in three volumes.

E. The Sunday Kalendar. We have the complete set of these bound in three volumes as they have been published from November 13, 1927. The Public Library has complete files of both the Kalendar and the Messenger.

F. Journal of the Diocese from 1899 to 1933, bound in six volumes. The Journal for 1908 is missing.

G. Journal of the General Convention, 1925-1934, bound in four volumes.

H. Scrap-book with various items of parish interest.

1. Register of church services. Volume 1, March 5, 1911, to May 10, 1916. Volume 2, January 1, 1917, to date. This lists all services and supplies information regarding them.

J. Christ Church Guild Cook Book.
K. Miscellaneous records.

THE REVEREND W. N. WYCOFF

MUSIC

According to report there was a choir for the opening service in the temporary chapel. Mrs. Walter Ross gathered the singers who met in her home for rehearsals. Miss Edith Applegate was the director, traveling from Valparaiso for rehearsals and services. All who sang were adults. We have the names of a few: Dr. W. S. Faulds, Mrs. Caldwell, Mildred Norton, Chapin Huntington. The instrument used was a Mason and Hamlin reed organ for the purchase of which a committee headed by Mrs. Ross was sent to Chicago. This organ is now at S. Stephen's Chapel in Hobart.

In the fall of 1911 Fred G. Smith of Chicago was engaged as organist and choir director. The story is told that Father Marsh took the initiative in this matter, presented Mr. Smith to the parish as organist and advised the guild that

it would be expected to pay his salary of $100 a month. That seems to have worked, for in the minutes of a parish meeting of November 6, 1911, Mr. Smith reported as choir director. By December 10 he had a choir ready for the opening service in the new church. Fortunately the members are named on the printed program for that service. The men's section included G. E. Brenholtz, G. H. Compton, Downs, James Fleming, C. U. Geesy, A. B. Kellar, Robert McLean, A. Teale, W. H. Warren. The boys are Joseph Black, Harold Bostler, Edward Brown, Forrest Brown, Reginald Earnshaw, Harvey Evans, Henry Hay, John Hind, Harold Klepfel, Montford Martin, Raymond Matthews, Stephen Metcalf, George Shaw, Harold Skinner, Harmon Ward. Also listed on this program as the Ladies' Guild of S. Cecelia are Mesdames C. U. Geesy, C. E. Hall, H. Highlands, Laue, L. W. McNamee, H. S. Marbourg, A. P. Melton, Metcalf, E. M. Scheflow, and the Misses Jeanne Highlands and Mildred Norton. These apparently sang with the boys and men at the opening services and probably for some time after. There is a photograph of this choir apparently taken some time in 1913. There are sixteen boys and nine men with Marvin Taylor as crucifer, F. G. Smith the director, and Father Wycoff the rector.

Mr. Smith resigned as director in December, 1913, and was succeeded by Thomas Webber who developed from a chorister to be an accomplished organist. He was invited to attend Howe School and play the organ there which he did from September, 1915, to June, 1917. During this period Elbert N. Ripley served his first term at the organ. There is a choir picture taken about this time showing twenty boys and seven men with Mr. Ripley and Father Elliott. In September 1917 Mr. Webber resumed charge of the music for one year, part of the time with Frank Downs as choirmaster. G. Paul Smith took charge of the choir in September 1918 with Miss Jeanne Highlands as organist for three months and then Mr. Ripley returned. Mr. Smith resigned in June, 1921 and Mr. Ripley began his long and influential service as organist and choirmaster. For twenty years he was in sole and continuous charge of the choir and in those years he supplied a ministry marked by genuine musical value, sincere worship, friendly leadership. When he resigned in May, 1939, because of illness it was to the real regret of the congregation and especially of the men and boys who had served under him. Mrs. Adele Bohling Lee of the music department of the Gary Public Schools was fortunately available to succeed Mr. Ripley and continues as organist and choir director.

We have the choir roll complete from 1918 to date. It carries the names of over two hundred boys and about thirty men who have sung for us. Some of the boys have had notably long terms of service. Others enabled by unusual ability to do the solo work have enriched our worship. But it is to the faithfulness and loyalty of the entire group of men and boys who year after year have led us in song that credit must be given for the excellent music which has generally been offered at Christ Church.

In addition to the boys' choir we have also had from time to time a girls' choir. This was formed first in 1921 to sing for the school services. Later it sang during the summer months and on special occasions combined with the boys' choir. We have a picture of this choir taken in 1927, which hangs in the office. The girls' choir has not been active for the past few years.

ORGANIZATIONS

Organizations exist in a parish to perform certain tasks, to serve the interests of the Church, to provide opportunity for fellowship. As conditions in the community and the personnel of the congregation change the tasks to be done and the opportunities needed will change and consequently there will be organizational changes. This is more apt to be true in a younger parish than in one that is well established; with a smaller congregation rather than a large. If it be kept in mind that organizations are subordinate to and intended to contribute to the welfare of the parish, what happens to the part will be of less importance than that the whole be served.

In its thirty-three years Christ Church has benefited substantially from the work of its organizations. This is especially true of what the women have done through their guilds. From 1908 through 1912 the Women's Guild of Christ Church performed a unique and valued service for the parish and for the community. In the minutes of the vestry there is reference time after time of appeals to the Women's Guild for financial assistance and of thanks expressed for what had been done. Moreover, this Guild through its meetings and its activities offered to all the women of the community one of the earliest and most important means of contact one with another and one that was generally appreciated. Mrs. H. S. Norton and Mrs. Edward Sargent were two of the leaders in those earliest days.

In December, 1920, the Women's Guild changed its name to S. Margaret's Guild and in 1921 began an ambitious program to establish a building fund. By earning from $1,500 to $2,000 a year, more than $3,000 was accumulated by 1925; this in addition to generous monthly payments for parish support. Mrs. G. D. Gerrish was president of the Guild from 1921 to 1924.

After the completion of the Church and establishment of the parish on what at the time appeared to be a solid financial basis the women's organization seemed in 1927 to require some change. The previous year the other guild of the parish, S. Anne's, had disbanded. Originally this guild had begun as the Altar Guild sometime before 1910 with the very able leadership of Mrs. L. W. Applegate. Later it enlarged its work to look after the choir and to help finance the music of the parish. The name was changed to S. Anne's in December, 1920. So with but one guild, and that of limited membership; with a growing congregation and the splendid facilities of the completed church available, it was considered advisable to undertake a program which could enlist more of the women of the Church and give more opportunity for varied forms of service. To launch this program there was a series of general meetings with speakers such as Mrs. George Mason, Mrs. Montgomery, Deaconess Fuller. However this program proved unacceptable to our women who preferred the old order of things and in 1928 a Women's Guild was again organized. It disbanded in February, 1932.

Following the unsuccessful attempt of 1927 to have one organization for all women of the parish the process of enlisting more members by multiplying the guilds was begun with the establishment of S. Catherine's in 1929. This was organized under the leadership of Mrs. James E. Foster as an evening guild and as such it is today one of our strongest and largest guilds. In 1931 S. Mary's Guild was begun with Mrs. W. E. Hadley as president to support a week-day Com-

munion service. The week-day service was discontinued in 1937 and this guild took over the care of the Altar. In 1932 the rector suggested to a group of women who were meeting with Miss Katharine Millar to sew for the needy that they form a social service guild. The suggestion was accepted and S. Monica's Guild was organized with Mrs. E. N. White as leader. Among its members are many who formerly belonged to the earlier guilds of the parish.

S. Anne's Guild was started November, 1933, to accommodate some of the younger matrons of the congregation who asked for their own organization. Due to the loss of many of the original members the guild disbanded in September. 1940.

S. Elizabeth's Guild began in 1938 as a result of visitation work performed by Mrs. Lawrence Dorsey. Under her guidance and that of Mrs. George Parmley it has served very acceptably to introduce those new to the parish and to the community and to promote fellowship.

After the fourth guild was organized it became advisable to reform the Council as a liaison group for the various guild leaders. There was such a Council as early as 1910. There was another in 1922 and 1923. This one began November, 1934. At first it sought merely to coordinate the activities of the various guilds but in 1935 it began a second series of general meetings to enlist more women and to make opportunity for more sociability. The Rev. Peter Langendorf, Mrs. Robert Happ, and Rabbi Garry August were among the speakers for this series of meetings, but again the effort proved abortive. In 1939 the Council was enlarged by appointment. Mrs. Lawrence Dorsey is the present chairman.

In addition to these guilds there have been some other organizations for the women. One very energetic group was known as the Mobilization Corps. In 1921 and 1922 it served admirably under Mrs. R. C. Walter and Mrs. John Sweeny to mobilize the parish for various events. A Church Periodical Club was formed in 1921 and functioned successfully for several years under Mrs. W. B. Carll and Mrs. R. B. Hill. A branch of the Women's Auxiliary was instituted January 26, 1921, languished for awhile, and was then disbanded.

The record of men's organizations is shorter. In the early days of the parish the very real work done by the men was generally done through the vestry. From time to time the men of the parish would be gathered for some particular purpose and there would be attempts made to establish a men's club. But these did not last. At present there is a Men's League with about twenty-five members. It was started in 1938 and has met regularly since. It gives promise of being permanent.

The work of the young people has varied. Sometimes there would be a strong organization and sometines little or none, depending upon personnel and leadership. In the parish directory of 1910 a young people's guild is listed. There were Sunday night meetings in 1919 and 1920. Tau Kappa Delta flourished from 1924 to 1926. A group of high school girls were organized as Sigma Alpha in 1930. The Guild of S. James met on Sunday nights in 1931 and 1932. There was a Sunday morning group of young people who began in 1935 and became the flourishing Lamb's Club. In 1936 Miss Janette Fuss added a junior Lamb's Club. In 1938 with Mrs. B. J. Ross' help the junior Lamb's became Gamma Alpha Beta

and are still going strong. Mr. Ross organized the boys into an Athletic Club which was very active for two years in dart-ball, baseball, and basketball, but has now lapsed. Mrs. N. M. Campbell has a group of high school boys and girls known as the Applegate Club.

Other organizations recorded are the Girl's Friendly which had a chapter here from 1922 to 1925; a probationary chapter of the Daughters of the King, 1921; Brotherhood of S. Andrew, of which there was apparently a chapter in 1910 and a probationary junior chapter in 1921. There was also a Boy Scout troop when Father Elliott was here. The acolytes have been organized in a guild since 1933, and the Little Helpers since 1926.

PUBLICATIONS

In the 1880's Father Applegate pioneered in using the printed page to publicize the work of the Church so it was natural enough that when he began in Gary he would have a parish paper. It was called "The Standard Bearer," and described on the title page as a monthly religious publication devoted to the interests of Christianity in the city of Gary. Unfortunately we have only one copy of this, the issue for December, 1910, marked volume 3, number 10. We know that the Standard Bearer was started December 20, 1907, and it probably continued through Father Applegate's rectorate. The copy we have lists the meetings for December, announces the appointment of the rector's cabinet, describes the annual meeting, the laying of the cornerstone, and a meeting of the women's guild.

In the year 1910 the women's guild also entered the publishing field, issuing what is named on the title page as "Gary's First Cook Book' and described as "Compiled from tested recipes contributed by members of Christ Church Guild and their friends, and published for the benefit of Christ Church, Gary, Indiana." On the second page is the directory of the parish for the year 1910. The guild officers are Mesdames Edward Sargent, E. A. Simpson, A. P. Melton, W. P. Laue, H. G. Hay, H. F. MacCracken. For the committee on the cook book Mesdames Edward Sargent, J. E. Metcalf, A. D. Schaeffer, E. M. Scheflow, H. S. Norton, and A. M. Roberts are listed with Mrs. A. P. Melton and Mrs. L. H. Meyer in charge of advertising. In addition to these the directory includes the rector and vestry and a men's club of which the officers are given as Messrs. L. W. McNamee, Dr. Boyd Gardner, Edward Sargent, and Harry Hall.

By gift of Mrs. G. D. Gerrish the parish library has recently acquired a copy of this cook book. It has 112 pages 9x6 and is bound in oil-cloth. The recipes have interest because of the names of those who contributed them. There are 21 pages of advertising which probably give a fairly complete roster of Gary's professional and commercial men in the year 1910.

There is no record of any other publication until Father Ivins was here. The vestry minutes of August 5, 1915, include the following: "The matter of the rector having a monthly parish publication was discussed and on motion the rector was authorized to contract for 150 copies to cost $95 for ten months and a committee consisting of A. D. Schaeffer and E. N. White was named to secure

the necessary advertising." On September 9 this committee reported that the advertisements had been secured and that the parish paper would be published in September. Although there is no copy of this publication in the parish files it is presumed that it began in September and continued until Father Ivins resigned in February, 1916.

In December, 1920, "The Parish Messenger" was started. This was a 5x8½ printed paper with from eight to twenty pages and a cover. It appeared monthly with a complete record of parish affairs up until 1930 when financial difficulties restricted its issue. The last copy is dated December, 1933.

In March, 1936, the Parish Messenger was revived in simpler form, an 8½x14 sheet being mimeographed on two sides. This is now published ten times a year and serves adequately to keep the congregation informed of all parish business.

In 1927 through the good offices of J. M. Sweeny a mimeograph was provided for the parish office. With this in hand the Sunday Kalandar was begun November 13, 1927. This is an 8½x11 sheet folded lengthwise which gives the order of service and announcements, for distribution at the late service. So far as known this was the first publication of this kind to appear regularly in Gary. Curiously enough this Kalendar was ill-received by some of the congregation who resented the fact that verbal announcements were no longer made. It has appeared regularly since it was begun and it now is very favorably regarded both by regular worshippers and by strangers who find it helpful in following the service.

SUNDAY SCHOOL

The first refrence to any school of ours is in the newspaper Service announcement for May 15, 1908, which includes a Sunday School hour. E. N. White who came here in July, 1908 and immediately began to teach in the school reports that E. L. Hunter was the superintendent and Marc Goodnow secretary.

Mr. White became secretary and treasurer in 1909 and we are indebted to him for making and keeping the first school record book that we have covering the period 1909-1912. Listed as teachers of this period are Mrs. E. L. Hunter, Miss Edith Applegate, Mrs. Grubb, Mr. Penrose, Mrs. Grace Marbourg, Chapin Huntington, Miss Poppleton, Mrs. L. W. Applegate, Miss Isabel Range, Miss Jeanne Highlands, Miss Genevieve Norton, Miss Gladys Payne, Miss Helen Robins, Miss Page Glenn. Enrolled as pupils are many whose names are familiar to the parish and the community. That many of these people are now identified with other churches testifies to the catholic way in which Christ Church served the community before other denominations were established here.

After 1912 the record of the Sunday School follows closely the up and down of the parish. Mr. White became superintendent and served as such until Miss Vera Noyes came in 1915. She had charge of the Sunday work as well as the Week Day School as did her successors. In 1926 R. M. Herold became superintendent, coming to us from Chicago where he was active in school work at Trinity Church. He is happily still carrying on.

In 1932 the program of the Sunday School was changed to provide for participation of the children in the worship of the late service. This seems to be most suitable for a parish so widely scattered as ours in that it encourages families to be at church together. The enrollment of the school is now fairly stabilized at about the limit our facilities enable us to accommodate at one time. Our present task is to create a staff organization which can deal with the difficult problems of teacher personnel and training, pupil attendance, and parental support.

WEEK DAY CHURCH SCHOOL

Because Gary was the first example of what industrial planning on a large scale could mean the building of the city caught the attention of the nation. Once caught it was continued and even extended by the development of the Gary Public Schools to modernize education. And before the educational world had begun to realize what this would mean the week day Church schools were begun in Gary blazing a new path to coordinate religion and education.

The week day Church schools began in 1913. According to the story a group of the clergy met with the superintendent of schools October 21, 1913. The clergy complained that the school program so monopolized the time and energy of the children that the churches were left out. Supt. William A. Wirt of the public schools suggested that the churches undertake a week day program of training for which the schools would be glad to share with the churches some of the children's day-time hours.

Christ Church promptly took advantage of this offer and seems to have been the first to offer week day training, followed soon by the United Presbyterians and the Reformed Jews. It is also reported that ours was the largest school that first year with an enrollment of about forty-five children. Similar schools were opened in September, 1914, by the Baptist, Disciple, Congregational, Lutheran, Methodist and Presbyterian. In 1917 all the churches combined their week day work in the Community Church School. It is this that is active today in offering religious instruction at the various school centers for all who care to attend. The Roman Catholics do the same thing for their children.

Christ Church did not join the Community Church School. By that time our own school was well stablished. Our National Church Educational Board had become interested and had agreed to maintain it as an experimental station. For this whole matter of week day instruction in religion was of much interest among all churches. Educators came to Gary to see first-hand what was going on. There were stories in the magazines and papers about the new city that was interested in making character as well as rolling steel. Theological seminaries sent their students here to make surveys. In one report made some time about 1918 for the Presbyterians there is this note of our school: "The Episcopal Church has its own school which meets in the basement of the church. One teacher is employed who has been with the school from the beginning. Classes are conducted in all grades through the high school. The school room is well-equipped, the teaching is high-grade, the results are excellent." The teacher referred to is Vera L. Noyes, who until she left in June, 1920, performed a splendid service to the children here and for the Church which followed attentively all that she did here. After 1920 as our Church families removed from the vicinity of the church and the children attended school centers too remote for them to get to the church, our school gradually dwindled in numbers and was discontinued June 1, 1927.

VESTRY

Christ Church had a vestry from its earliest days because, unlike most congregations which spend some time in swaddling clothes as missions, it jumped at once to the status of a parish. The story of this is told in the sketch. The action of the vestry in it is typical of the vestries Christ Church has had from the very beginning. The membership has always included men who combined leadership in the community, ability in their work, and zeal for the Church. The records of the early years are missing but we have the minutes complete from December 4, 1910, to date. Reading these gives a picture of the difficulties with which the vestry had to struggle, of building a church without money and making a congregation without church people, of watching debts compound themselves, while clergy came and went. Looking back over the record we can appreciate that it was all part of the task of building a city quickly, that as it was with the parish, so it was with other organizations and institutions. We can be glad that there were men of ability and courage who could take the necessary time and thought for the business of the Church.

As the parish has been fortunate in the calibre of its vestry so the vestry has been fortunate in the leadership supplied by the wardens. For the first eleven years H. S. Norton and A. P. Melton were senior and junior wardens and they both worked earnestly. They were always present for services and for meetings, they took more than their share of the various tasks to be done, they represented the parish at councils and conventions. To Mr. Norton especially must go much of the credit for both the founding and the establishment of Christ Church. It was he to whom Father Applegate went first; it was he who made the temporary chapel possible; it was he who interested and enlisted other leaders of the community to work for and to join the Church; it was he who arranged for the financing necessary to complete the church building in 1911. As Bishop White said in 1922, "I don't know what Christ Church would have done without Captain Norton."

In 1919 Harry Hall and John M. Sweeny were elected wardens. Both men had come to Gary in its earliest days, the first from Christ Church, Joliet, and the other from S. Thomas', New York. Both had served on the vestry here, Mr. Hall continuously from 1909. Both were men of unusual ability and true churchmen, competent to lead the congregation into the second decade of growth and stability. In the period from 1919 to 1929 the parish paid up some $7,000 of old indebtedness, put its finances in order, completed its building at a cost of $90,000, doubled its congregation and its activities. Mr. Hall's splendid judgment, his ability to work with and inspire other people, his generosity and his enthusiasm were all invaluable to the parish in this period.

Mr. Sweeny became senior warden in 1930 and Alfred Patch who had completed the building of the church in 1926 was elected junior warden. This tenure was unhappily cut short by Mr. Sweeny's death in 1933 but we can be glad that through the trying years of the depression we had the benefit of his unusually sanguine faith and warm sympathy. Mr. Hall was recalled as senior warden and in 1935 Emmet N. White became junior warden. These

were years of sharp financial difficulty which culminated in the institution of foreclosure against our church property in September, 1937, and again Mr. Hall's services were of the utmost value in resolving our difficulties and restoring our property.

For the first thirty years of the parish vestry membership was fairly stable and the members were often reelected year after year with little or no contest. In this period only six men served as wardens and only thirty-three as vestrymen, making the average terms ten and seven years. Three men were on the vestry over twenty years: Harry Hall and E. N. White each twenty-seven years; John M. Sweeny twenty-one years. At the annual meeting in 1939 the parish decided to limit vestry membership to not more than three consecutive years in order to enlist the services of more of our men. Under this rule Andrew Thompson replaced Emmet White as junior warden in 1939 and Mayor E. L. Schaible succeeded Harry Hall as senior warden in 1940.

Here is the list of those who have served on the vestry of Christ Church from 1908 to 1940:

Arnold, Harry L., 1929-1935
Barr, John A., 1939-
Bray, W. A., 1914-1928
Campbell, Dr. N. M., 1939
Carr, Homer J., 1913
Chase, Chas. W., 1920-28
Dalby, Harry A., 1933-1939
Datisman, Don F., 1940-
Dorsey, B. L., 1939-
Edwards, Col. W. W., 1924
Farquharson, W. L., 1929-1932
Farquharson, Wm. H., 1940-
Godwin, L. P., 1914-1923
Goodnow, Marcellus, 1908
Hadley, W. E., 1935-1938
Hall, Frank, 1930-1934
Hall, Harry, 1909-1929, 1934-1939
Hart, John S., 1939
Herold, R. M., 1940-
Hume, F., 1908
Hunter, E. L., 1908
Johnson, Harold, 1939
MacCourt, H. C., 1940
MacCracken, H. F., 1909-1911
MacCracken, R. H., 1938-1939
McNamee, L. R., 1930-1932
McNamee, L. W., 1918-1929
Melton, A. P., 1908-1918
Metcalf, Dr. J. E., 1908-1917
Meyer, L. H., 1912-1915
Miller, C. E., 1936-1938
Munkhoff, E. W. 1929-1933
Norton, H. S., 1908-1918
Parry, R. G., 1935-1938
Patch, Alfred, 1924-1934
Ross, W. S., 1908
Sargent, Ed., 1909-1912
Saunders, C. E., 1940-
Schaeffer, A. D., 1915-1917
Schaible, E. L., 1934-1938, 1940-
Shaw, F. A., 1913-1914
Sweeny, J. M., 1909-1913, 1918-1933
Thompson, J. K., 1933-1938, 1940-
Thompson, Andrew, 1932-1937, 1939-
Ward, J. H., 1916-1918
Watson, Harvey 1920-1931
Wheeler, B. J., 1919-1923
White, E. N., 1913-1938
Yarrington, C. W., 1925-1928

Chronology

1906

March 12—Engineers began survey of Gary.
June 1—Construction work started.
July 11—Gary post-office opened.
August 17—Town of Gary incorporated.
October 1—Public schools established.

1907

May 27—Father Applegate arrived in Gary.
June 21—First issue of the Gary Tribune.
July 8—Bishop White appoints Father Applegate to do mission work in Gary.
December 15—First services held in the Episcopal chapel at 5th and Adams.

1908

January 9—Women's Guild organized at meeting with Mrs. Hunter.
May 20—Gary Railways begin operating.
June 5—Polish Roman Catholics dedicated church at 17th and Connecticut.
July 23—Formal opening of Gary harbor.
November 11—Diocesan Council at Goshen accepted Christ Church as a parish.
December 23—First pig iron produced in Gary works.

1909

February 21—Congregational Church at 6th and Madison dedicated.
March 22—Building committee of Messrs. Norton, Melton, Hall, Manlove and MacCracken conferred with Bishop White at Michigan City.
April 25—Holy Angels' Church dedicated.
September 13—Men's Club formed with F. H. Moyer as president.

1910

January 27—Young Ladies Club of Christ Church organized.
May 22—Grant of $10,000.00 received.
September 1—Gary population is 16,802.
October 10—Ground broken at 6th and Adams.
November 10—Cornerstone of Christ Church laid.

1911

February 27—Father Applegate resigned.
March 19—The Rev. L. C. Marsh elected rector.
May 10—Men's banquet at Hotel Victoria with Bishops White and McCormick.
November 1—Parish reception in Norton home.
December 10—Opening services in new church.

1912

February 4—Bishop White here for Y.M.C.A. dedication.
February 23—First local pipe organ recital held in Christ Church, Fred Smith, organist.
March 20—Lenten noonday services held in the Art Theater.
October 10—Women's Guild reorganized and adopted constitution.
December 7—Annual parish meeting held in basement of new church.

1913

January 12—Sunday School opened in West Gary.
March 30—Father Wycoff and E. N. White went to New York to raise money.
May 15—Building of rectory ordered.
November—Week day church school work begun.

1914

April 6—Parish debt of $15,220.00 reported. This exclusive of rectory obligations.
October 13—John W. Wood of National Church here.
November 4—Father Wycoff opened night school for religious education.

1915

August 15—Musical at Gary Theater raised $150.00 for organ fund.
September 1—Week day church school received $1,000.00 grant from General Church.

1916

February 9—Father Ivins resigned.
February 26—The Rev. W. H. Blake engaged at locum tenes.

1917

January 1—The Rev. W. D. Elliott began as rector.
March 9—Vestry consented to establishment of chapel for Italians.
May 17—Father Ivins was her for Knight Templar service.
December 2—Mission led by Holy Cross fathers.

1918

March 17—Special service with Company I, Indiana National Guards.
March 31—Easter offering of $4,400.00 in Liberty bonds.
April 1—Burial of A. D. Schaeffer, vestryman.
April 28—Special service with Emerson School Chorus singing.
October 13-17—Church closed account of influenza epidemic.

1919

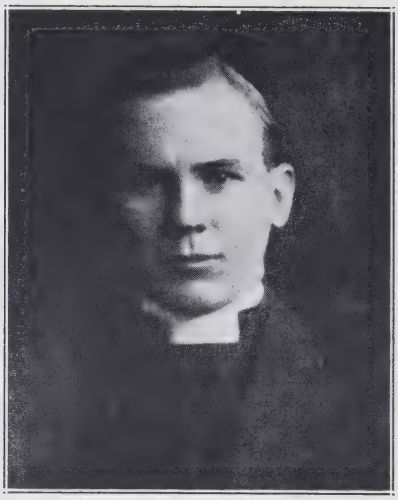
March 25—Father Wycoff preached at Lenten service.
October—Assyrian Nestorian congregation formed.
November 9—First anniversary of Armistice commemorated at special service.

1920

April 4—Memorial font presented.
June 1—Miss Noyes resigned as director of religious education.
September 1—Gary population is 55,378.
September 5—The Rev. James Foster instituted as rector.
October 1—Miss Mabel Holgate became director of religious education.

1921

January 23—Joint service with Orthodox churches.
March 30—S. Margaret's Guild luncheon for women of the parish.
October 1—Miss Myrtle Kimes began as director of religious education.
October 19—Father Young spoke at parish dinner.
November 25—Bishop Beecher here for evening service.
November 30—Father Randall (now bishop) spoke at parish dinner.



THE REVEREND W. D. ELLIOTT

1922

April 2—Banns of marriage read.
November—S. Margaret's Guild raises $600.00 at bazaar.
December 10—Every member canvass produces balanced budget.

1923

August—Assyrian congregation redecorated Church.
September 15—Mrs. Lillian Schmidt became director of religious education.
September 21—Bishop Irving P. Johnson here.

1924

April 3—Men's Club entertained choir at dinner.
July 6—Mar Timotheus, Archbishop of Malabar, here for Assyrians.
November 9—American Legion present for Armistice commemoration.
November 23—Sunday evening prayer begun.

1925

March 16—Bishop White dies.
April 17—Christ Church choir sang concert at Hobart.
May 1—Bishop Gray consecrated at Fort Wayne.
September 29—Steel Corporation gave parish $40,000.00.

1926

March—Building Fund campaign raised $50,000.00 in parish.
April 28—Ground broken for completing church.
September 15—Mr. Herold became superintendent of Sunday school.
December 12—New building opened for parish tea.

Statisticts

Year	Baptisms	Confirmations	Communicants	School	Receipts	Value of Property	Indebtedness
1908			53				
1909	9	6	99	51	$ 3,570.43	$ 4,200.00	
1910	3	2	146	82	2,743.81	35,000.00	$10,000.00
1911	34	15	148	86	3,170.19	35,000.00	16,450.00
1912	18	21	152	92	4,478.68	33,000.00	15,900.00
1913	19	39	182	138	3,143.82	33,000.00	15,653.25
1914	1	0	182	76	3,527.56	33,000.00	15,000.00
1915	16	14	182	85	4,404.10	33,000.00	14,348.00
1916	11	1	190	121	4,793.65	33,000.00	14,538.92
1917	9	3	200	143	*2,895.32	37,000.00	14,803.00
1918	14	14	210	133	8,397.60	57,250.00	14,100.00
1919	7	10	200	148	6,419.75	57,250.00	13,539.00
1920	17	11	200	109	9,921.57	82,250.00	14,654.00
1921	11	21	204	106	10,447.52	84.750.00	12,065.25
1922	24	33	224	123	7,364.73	84,750.00	10,500.00
1923	11	27	234	139	9,050.54	84,750.00	10,400.00
1924	20	34	254	130	9,422.32	84,750.00	10,300.00
1925	21	40	280	101	**49,178.20	84,750.00	10,000.00
1926	21	7	288	114	***101,547.35	191,000.00	32,000.00
1927	23	35	303	192	16,679.74	191,000.00	29,800.00
1928	24	14	304	171	14,920.01	191,000.00	27,000.00
1929	32	28	324	209	15,944.87	191,000.00	23,400.00
1930	18	27	322	145	12,900.00	191,000.00	21,850.00
1931	20	31	319	177	9,782.32	191,000.00	21,450.00
1932	16	24	312	184	5,709.56	166,000.00	22,160.00
1933	22	22	319	188	3,969.86	166,000.00	23,426.76
1934	14	31	344	197	4,714.66	166,000.00	25,360.42
1935	11	25	352	174	5,437.64	155,000.00	27,315.03
1936	18	23	360	181	6,164.72	130,500.00	34,737.15
1937	7	25	355	180	10,933.82	130,500.00	12,000.00
1938	33	45	404	186	9,654.71	130,500.00	11,070.78
1939	17	21	407	186	8,165.95	130,500.00	10,400.00

*May 1st to December 31.
** Special gift of $40,000.00.
*** Includes special gifts and loan of $32,000.00.

1927

February 6—Bishops Gray and Mitchell and Griswold here for Bishops' Crusade.
May 10—S. Augustine's organized.
May 25—School banquet with Father (now Bishop) Brinker speaking.
October 27—Rector takes charge of S. Augustine's and S. Stephen's.
December 11—Bishop Gray here for twentieth anniversary service.

1928

February 12—Father Hopkins conducted mission.
May 10—Presiding Bishop Murray was here.
June 23—Picnic at Lake Wahob.
October 10—Rector and Senior Warden Hall attended General Convention in Washington.
November 19—Two day conference of Diocesan Field department here.

1929

April 1—Geo. A. P. Jewell began work here.
December 1—New Prayer Book introduced. Began reading prayers together.

1930

April 7—L. W. McNamee, vestryman, died.
April 27—Choir sang at sanitorium.
June 26—Picnic at Michigan City with Trinity Parish.
September 1—Gary population is 100,426.
October 15—Rector and Senior Warden Sweeny at Provincial Synod.
November 12—Father Jewell ordained at South Bend.

1931

June 7—Twenty-fifth anniversary of Gary. Former choir boys attended service.
July 26—Frank M. Kelso ordained deacon at S. Augustine's.
September 16—Rector a delegate to General Convention at Denver.

1932

January 1—Sunday school began meeting at hour of late service.
August 7—One Sunday service at 9 A.M. during August.
September 1—The Rev. F. M. Kelso resigned as curate.
September 28—Col. A. P. Melton, sometime warden, died.

1933

July 15—J. M. Sweeny, warden, died.
September 3—State Federation of Labor here for special Labor Day service.
November 1—Pence banks distributed.

1934

February 25—Congregation of Temple Israel here for Parish Tea.
March 18—Guests of Temple Israel.
June 3—Baccalaureate Service for Gary College.
June 29—Choir to Camp Crosley.
November 10—Rector at Atlantic City for General Convention.

1935

March 10—Pastor and people of Central Christian Church here for parish tea.
April 8—Father Applegate's sixtieth anniversary to priesthood observed.
June 5—H. L. Arnold, vestryman, died.
August 1—Mrs. Essie Douglas began as sexton.
October—Dart ball team organized.

1936

March 29—Guests of Central Christian Church for tea.
April 17—Father and Son dinner.
August 1—Choir to Camp Houghteling by bus.
October 1—Guilds undertook each to raise $300.00 a year.
November 8—Canadian Legion Armistice service.

1937

January 21—Father Hopkins here for S. Monica's Guild.
June 26—Picnic at Marquette Park.
September 11—Bank foreclosed on church.
November 6—Settlement effected with creditors.

1938

March 14—Burial of Wm. A. Wirt.
April 27—Men served a parish tea.
June 2—Rector reported on American Seminar.
June 12—Parish joined Gary Council of Churches.
November 8—Dr. Schaible, vestryman, elected mayor of Gary.

1939

January 8—Parish meeting provides for vestry rotation.
February 25—Gary Council of Churchwomen have service in Christ Church.
April 1—Benedictine Order established at Valparaiso.
May 7—Two hundred copies of Spirit of Missions circulated.
May 7—Presbyterians here for parish tea.

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